'Blessed be the Lord for evermore' that follows the second benediction is a later addition.
(14) Ps. LI, 17. This verse said in introduction to the Tefillah ought to be considered an interruption.
(15) Ps. XIX, 15.
(16) I.e., part of the Tefillah.
(17) I.e., Ps. CXLV.
(18) Lit., 'that he is a son of'.
(19) Ps. CXIX.
(20) Ibid. CXLV, 16.
(21) I.e., Ibid. CXXXVI. On Hallel, v. Glos.
(22) Ibid. v. 25.
(23) The alphabetical arrangement and the sixteenth verse, dealing with God's merciful provision for all living things.
(24) This is Psalm CXLV, which is arranged alphabetically, save that the verse beginning with the letter nun (N) is missing.
(25) Euphemistic for Israel.
(26) Heb. נִפְלָה
(27) Amos V, 2.
(28) Palestine. V. supra p. 3, n. 4.
(29) Lit., 'the Holy Spirit'. The meaning is, David knew by inspiration that Amos was going to prophesy the downfall of Israel, and he refers to that verse and prophesies their being raised up again, though their downfall is not mentioned by David.
(30) Ps. CXLV, 14.
(31) Isa. VI, 6.
(32) Dan. IX, 21. The meaning is: Michael covered the distance in one flight, without any stop, whereas Gabriel had to make two flights, resting in between. This is inferred from the fact that the word fly occurs twice.
(33) lbid. X, 13.
(34) Ps. IV, 5.

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If he is a scholar, then it is not necessary. Abaye says: Even a scholar should recite one verse of supplication, as for instance: Into Thy hand I commit my spirit. Thou hast redeemed me, O Lord, Thou God of truth.[1]

R. Levi b. Hama says in the name of R. Simeon b. Lakish: A man should always incite the good impulse [in his soul][2] to fight against the evil impulse. For it is written: Tremble and sin not.[3] If he subdues it, well and good. If not, let him study the Torah. For it is written: 'Commune with your own heart'.[4] If he subdues it, well and good. If not, let him recite the Shema'. For it is written: 'Upon your bed'. If he subdues it, well and good. If not, let him remind himself of the day of death. For it is written: 'And be still, Selah'.

R. Levi b. Hama says further in the name of R. Simeon b. Lakish: What is the meaning of the verse: And I will give thee the tables of stone, and the law and the commandment, which I have written that thou mayest teach them?[5] 'Tables of stone': these are the ten commandments; 'the law': this is the Pentateuch; 'the commandment': this is the Mishnah; 'which I have written': these are the Prophets and the Hagiographa; 'that thou mayest teach them': this is the Gemara.[6] It teaches [us] that all these things were given to Moses on Sinai. R. Isaac says: If one recites the Shema' upon his bed, it is as though he held a two-edged sword in his hand.[7] For it is said: Let the high praises of God be in their mouth, and a two-edged sword in their hand.[8] How does it indicate this? — Mar Zutra, (some say, R. Ashi) says: [The lesson is] from the preceding verse. For it is written: Let the saints exult in glory, let them sing for joy upon their beds,[9] and then it is written: Let the high praises of God be in their mouth, and a two-edged sword in their hand. R. Isaac says further: If] one recites the Shema' upon his bed, the demons keep away from him. For it is said: And the sons of reshef[10] fly